This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

BX
5013
.A36
A3
NO. 1
SUPPL.

B 1,082,309

Alcuin Club Tracts.

I.

THE ORNAMENTS OF THE RUBRIC

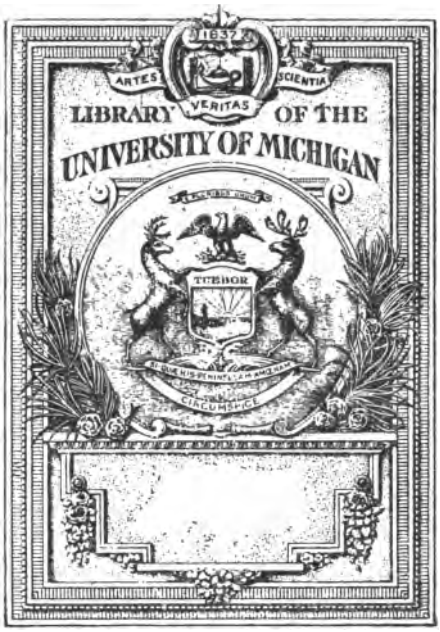
BY

J. T. MICKLETHWAITE, F.S.A.

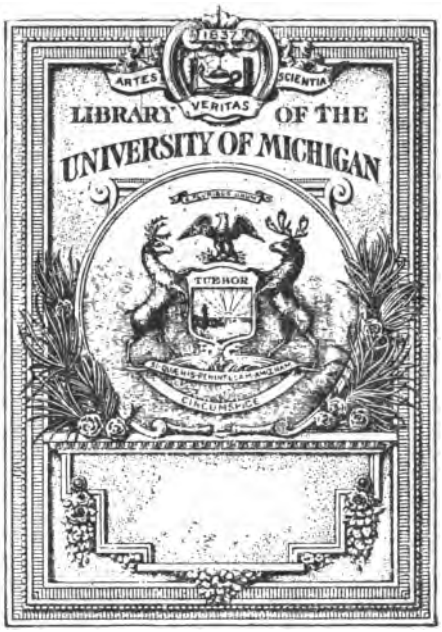
SUPPLEMENT TO THE THIRD EDITION

LONGMANS, GREEN, AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK AND BOMBAY
1901

[*All rights reserved*]


1837
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

BX
5013
.A36
A3
no. 1
cop. 1


ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR
SI QUÆRIS PENINSULAM AMŒNAM
CIRCUMSPICE

BX
5013
.A36
A3
no. 1
cop. 1

Alcuin Club Tracts.

I.

THE ORNAMENTS OF THE RUBRIC

BY

J. T. MICKLETHWAITE, F.S.A.

SUPPLEMENT TO THE THIRD EDITION

ALCUIN CLUB.

HONORARY SECRETARY AND TREASURER,
A. E. MAIDLOW DAVIS,
1 & 2. *Great Winchester Street, London, E.C.*

The accompanying Supplement is issued by the Committee to Subscribers for Tract I, as various additions and alterations have been made in the latest edition, and the Committee believe that these will be of interest to those in possession of copies of the original issue.

39 PATERNOSTER ROW, LONDON
NEW YORK AND BOMBAY
1901

[*All rights reserved*]

Alcuin Club Tracts.

I.

THE ORNAMENTS OF THE RUBRIC

BY

J. T. MICKLETHWAITE, F.S.A.

SUPPLEMENT TO THE THIRD EDITION

LONGMANS, GREEN, AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK AND BOMBAY
1901

[*All rights reserved*]

LONDON:
HARRISON AND SONS, PRINTERS IN ORDINARY TO HER LATE MAJESTY,
ST. MARTIN'S LANE.

Soth.
7732
2 vols.
Ref-at.
10-20-1922
gen.

Preface to the Third Edition.

The call for a new Edition of this Tract, has given the opportunity to make some small corrections in the text, and some additions. The additions are printed in the form of notes at the end, in order that the added matter may be issued to members of the Club who have received copies of the first or second edition.

In the three and a half years during which the tract has been before the public, it has received both good and evil treatment, but more of the good than the evil. Many, however, both friends and foes, have strangely misunderstood it, and, in spite of warning in the former preface and elsewhere, have taken it to suggest the use now of every article mentioned in it. The book does recommend the use of certain ornaments which have English authority, and the rejection of some others which have it not. But besides these there are many things which are only trifles or matters of local custom, and other things for which there is not now any place.

The rule of the Church is clear. "Such ornaments of the Church and of the Ministers thereof, at all times of their ministration, shall be retained and be in use as were, &c." In the second year of King Edward VI certain ornaments were used in the ministration of Holy Communion, and these same ornaments are by the rubric ordered to be used in the ministration of Holy Communion now. And

409364

so of other ministrations. But there were ornaments used in 1548 which were proper only to ministrations not provided for now. The rubric can not be made to order the present use of such, nor to justify the revival by private persons of the ministrations to which they belong.

Writers of this and other books of like sort have been taken to task, and told rather sharply that it would be better for them to mind their own business, and leave the government of the Church to theologians, whose function it is. We do not wish to deprive them of it. But the case now stands thus. Certain theologians in the year 1662 ruled that the usage of the second year of King Edward VI was to be followed in the Church of England, and that ruling still holds. There are theologians at the meeting of the nineteenth and twentieth centuries who are quite ignorant of the usage of the second year of King Edward VI, and who try to make men accept instead of it a system made up partly of corrupted tradition and partly of their own personal likings. And there are antiquaries who have taken pains to search out what the usage of the time in question was, and who think it no impertinence to publish the information they have gathered. If their conclusions do not agree with those of the theologians, the fault is not with the antiquaries. The assertion that the appeal to history is treason, comes naturally from a foreign prelate pretending to jurisdiction in England which he does not possess. But it is strange to find it echoed by bishops of the historical succession.

J. T. M.

April, 1901.

SUPPLEMENTARY NOTES.

PAGE 18.

THE SECOND YEAR OF KING EDWARD THE SIXTH. In the library of Lambeth Palace there is a letter [MS. 959 (40)] from Edwin Sandys to Matthew Parker, written on the 30th day of April, 1559, two days after the Act which first named the second year of King Edward in connexion with the ornaments passed through Parliament. Sandys, who died Archbishop of York in 1588, was one of the theological politicians who were striving to reform the English Church on the Genevan model, and we must give him credit for knowing what he was writing about. He writes, underlining the words here in italics:—

"The *last boke of service is gone thorowe, with a proviso* to reteane the ornaments which were used in the first and second years of K. Ed. untill yt please the quene to take other order for them, owre glose upon this text is that we shall not be forced to use them, but that others in the meane tyme shall not convey them away but that thei may remayne for the quene."

The success of the Genevan faction in securing the restoration of "the last book of service," that is the second Prayer Book of King Edward, was seriously qualified by the order for the restoration of the earlier ornaments, and Sandys at once sought how that might be made of none effect. The barefaced impudence of his "glose" shews that he had no scruples about the means. And if he could have anticipated the modern controversial ecclesiastical lawyer in reading *third* for *second*, and so helped his case, he would not have hesitated to do it. But he writes *first and second years*, thereby showing either that at the time of the passing of the Act it was understood by all to refer to the time before the issue of the book of 1549, or that the ornaments used under that book were so well known to be the same as those of the earlier time, that there was nothing to be gained by trying to make a distinction between them.

The modern lawyer's only explanation is that *Sandys must have made a mistake! ! !*

PAGE 24.

WOODEN ALTARS. There is a very curious item in the inventory of goods left by William Duffield, Canon of York, &c., in 1452, "*j tabula cum altis tristellis pro celebratione missarum.*" [*Test. Ebor.*, III., 139.] A superaltar must of course have been used with this.

PAGE 27.

THE UPPER AND THE NETHER FRONTALS. In an inventory of goods in the Chapel within Alnwick Castle in 1548, these are called *rardros* and *vandros*. [*Inventories of church goods in the counties of York, Durham and Northumberland*, Surtees Soc., p. 163.] And the same words variously spelled occur in other northern documents.

PAGE 28.

THE COVERLET. This is the name which was generally given to the cloth laid upon an altar, when not in use, to protect it from dust. It is often mentioned in inventories. At Thorpe Basset were "iij towells, one funt cloth, two coverletts"; at Rillington "two coverletts"; and at Wakefield "one blew cloth to cover the altar," all in 1552. [*Inventories of church goods for the counties of York, &c.*, pp. 15, 16, 100.]

THE ELEVATION CURTAIN. Since attention was called to this curious ornament, some other references to it have been noticed. It was used at York Minster. Robert Gillow, a vicar choral of that Church, puts in his will in 150$\frac{4}{5}$, "I bequeth a hert of gold to be hougne upon the blak cloth which is drawne at the elevacion tyme at ye hyght awter in ye sayd Kirke of York." [*Test. Ebor.*, I., 281.] And a correspondent writes that he has seen it in actual use in several churches in Spain, amongst them the Cathedral of Malaga, "where it was used at the high altar. Two parallel perpendicular rods at the distance of, I should think, a metre apart, rose at the back of the mensa, and just before the consecration in the Mass a black cloth, which seemed to be of velvet, was pulled up by means of blocks on the tops of the said rods." The writer adds that he does not remember when the

cloth was lowered, and he believes that its purpose was to render the Host more visible at the elevation. It "was only high enough for that purpose and it had no imagery." At Laon in the eighteenth century the curtain was drawn to the middle of the altar by the subdeacon immediately before the elevation and withdrawn *au coin de l'autel* by the deacon at the *Per omnia.* [De Moleon, *Voyages Liturgiques de France*, Paris, 1718, Supplement, p. 433.]

PAGE 30.

THE HANGING PYX. There is not a pulley for the pyx below the altar canopy at Clun. What was mistaken for one proves to be the head of a bolt by which the canopy is held in place. The canopy is now over the high altar in a modern chancel. It was moved by the "restorers" from above the altar of the north chapel, at which the Sacrament would not usually be reserved. The roof of the chancel of Inglesham Church, near Lechlade, was repaired in 1900, and above the ceiling of the Sanctuary the remains of a contrivance like that at West Grinstead were found. The roof and the ceiling are of the thirteenth century, but the middle part of the ceiling has at some time been renewed, and the opening through which the suspending line passed is no longer there.

PAGE 35.

GARLANDS. In 1556 the churchwardens of St. Michael's, Cornhill, paid sixteen pence "for garlandes on Corpes Cristye daie for them that caried the cannapy and otheres."

COMMUNION CUP. The *Order of Communion* allowed of the use of cups other than the chalice for the Communion of the people, if the chalice were not large enough; and some London parishes got special Communion cups made very quickly. There is one at St. Lawrence's, Jewry, with the date mark of the year 1548 itself, and the churches of St. Peter, Cornhill, St. Michael, Wood Street, St. James, Garlickhythe, and St. Mildred, Bread Street, had them in 1549.

PAGE 36.

WAFERING IRONS might have been mentioned here. Wafers or singing breads, as they were commonly called, were kept on sale by shop keepers, and probably most parishes bought what they wanted. But some made their own, and a few of the "ovens" used for baking them still remain. They are small recesses at a convenient height in the wall, with a hearth for a charcoal fire, and a flue above to carry off the fumes. There is one in a vestry at St. Peter's, Mancroft, Norwich, and another at Dedham in Essex, in what was formerly a small vestry behind the high altar, now made part of the chancel by the removal of the partition. Some ingenious person has "restored" this into a credence, putting a slab of alabaster in place of the hearth. There are examples within the churches in the Cathedrals of Durham [south transept] and Lincoln [lesser south transept]. The wafering irons were made like tongs, with a pair of plates at the ends wherein were prints for four or more wafers, which were baked together by holding the plates for a short time amongst the glowing embers.

PAGE 37.

THE SHIP OR BOAT FOR INCENSE. In 1458 the Church of Wickham, in Essex, had a wooden one. "*Una navis pro incenso de meremio.*" [*Visitation of Churches belonging to St. Paul's Cathedral.* Edited by Dr. Sparrow Simpson for the Camden Society, p. 96.]

PAGE 38.

TORCHES USED AT THE ELEVATION. In the representa tion of the Mass carved on the font at Cley, Norfolk, two men are shewn holding torches as tall as themselves, and apparently made by fastening together three or four candles fagotwise.

PAGE 38.

A SACKERING BELL still hangs to the rood screen at Hawstead, near Bury St. Edmunds, and others at Scarning and Salthouse, both in Norfolk. There was one on the screen of a side chapel at Cherry Hinton, near Cambridge, about a hundred years since [see the Cambridge Camden

Society's *Churches of Cambridgeshire*, p. 30]. In the representation of the Mass on the font at Cley, the bell is shown hanging in a case against the wall. Hanging sackering bells are often mentioned in inventories, as, for instance, these from Money's *Berkshire Inventories*, 1552; at Shenfield, "a littell bell hanginge in the chancele"; and at Ufton, "one lytle bell hanging in Sainte John's Chapell." As said in the text, the use of the bell inside the church went on after the introduction of the new service. The Churchwardens of St. Thomas's, Salisbury, for the year 1549–50 paid tenpence for *a rope for the lytle bell that belonge to the fyrst mass auter*. [Wilts Record Soc.: *Churchwardens' accounts of St. Thomas and St. Edmund, Sarum*, p. 90.]

PAGE 39.

THE MONSTRANCE. The parish of St. Martin, Ludgate, possesses a large communion cup, the stem of which once belonged to "oon pixe or monstre of silver and gilte" bequeathed by a parishioner in 1535. It bears date mark for 1507–8, and was altered to its present form 1559–60. The identity was discovered by Mr. Hope, who has described and figured the vessel in *Proceedings Soc. Ant.*, 2nd series, xvii., 330.

PAGE 44.

LOFTS. Sometimes a temporary gallery or scaffold was set up for those who sang the *Gloria laus et honor* during the Palm Sunday procession. In 1531 the Churchwardens of St. Mary at Hill, London, enter a charge "for setting up the frame over the porch on Palme Sunday Eve." [Nichols's *Illustrations*, p. 109.] Mr. Bloxam in his *Ecclesiastical Architecture* mentions a few churches in Somersetshire which have had narrow galleries above the doors within the porches. These must have been intended for use on Palm Sunday. In some places, as at St. Peter's, Cheap, London, they set up scaffolds also for the prophets. [See Dr. Sparrow Simpson's paper in *Arch. Ass. Journ.*, xxiv.]

PAGE 46.

THE ROWELL OR TRENDLE. The *Stella* sometimes named where accounts are written in Latin seems to be the same

thing. As in the Treasurer's roll, at Ripon, for 1401–2, *Et de 6d. pro communia canonicorum pro cera invenienda ad stellam diebus Natalis et Epiphaniæ Domini.* [*Memorials of Ripon.* Surtees Soc., iii., 207.]

THE HOLLY BUSH. It has been suggested that the holly bush with lighted tapers in it was intended to represent the tree of Jesse. I am told that there is now a custom in some Belgian churches to set up at Christmas, in front of the great rood, a group intended to shew forth the human descent of our Lord. The reason for it is, of course, the singing of the genealogies at that season.

PAGE 47.

THE FONT. THE FONT COVER. THE FONT CLOTH. The Font was generally of stone or marble, but a considerable number of leaden fonts remain, as at Dorchester, Oxon, and Wareham, Dorset. At Mark's Tey in Essex there is a wooden font originally of the fifteenth century, but much smartened up lately. At Westley in the same county the font in 1297 was *Baptisterium ligneum fluens in arrea per stipam et sine serrura;* a wooden tub discharging by the bunghole on to the floor and without lock. [*Visitation of Churches belonging to St. Paul's Cathedral*, p. 7.] In the same visitation there is mention of *pannus de sindone cooperiendum baptisterium* at Willesden. This shews the cloth to have been laid over the font, but it was not a substitute for the cover, for it would not by itself have allowed of the font being kept locked as it was ordered to be; and we find the cloth mentioned where there was also a cover. In a York visitation of 1519 it is returned of the Church of Morton, *Fons baptismalis est defectivus in lez stapill et caret sera et clavi ac coopertorio de panno.* [*York Fabric Rolls*, p. 270.] It seems that the cloth was laid over the font and the cover shut down upon it. In 1566, when the Ecclesiastical Authorities at Lincoln were forcing on the destruction of Church ornaments, the Churchwardens of Branston sold "a painted cloth that covered the funte" as an article of superstition, whereas they of Sempringham report that out of two albes they had made cloths for the communion table and the font. [Peacock, *Church*

Furniture, pp. 56 and 136.] In 1484 there was bought for St. Edmund's Church, Salisbury, *una nova Citula ad usum fontis.* [*Churchwardens' Accounts of St. Edmund and St. Thomas, Sarum*, p. 32.] This may have been a font bucket, or it may have been for use at a well. In 1297 Pelham Furneux in Herts possessed a *picher stagneum ad aquam*, which was probably used to take water to the font and holy water stocks. [*St. Paul's Visitation*, as before.]

PAGE 49.

CHRYSOM CLOTH. It is not easy to say when the use of the chrysom cloth as a kerchief ceased, but it survived as an offering for a long time. It is mentioned sometimes in the controversial literature of the seventeenth century. The latest reference to it that I have found is in a terrier of the parish of Appleby written in 1704. Therein it is said, "For a churching the offering is generally 6*d.*, though formerly it used to be a yard or an ell of some sort of fine linen cloth." [See Bishop Nicolson's *Account of the Diocese of Carlisle*, published by the Cumberland and Westmorland Antiquarian Society, p. 188.]

PAGE 51.

THE BELL. That carried before the priest when taking the Sacrament to the sick was often called the *houseling* bell. It was the same as a hand-rung sackering bell, and in poor parishes one bell served both purposes.

PAGE 52.

THE HAND BELL. From its use at funerals it was sometimes called the *corse bell* or *lytch bell.*

PAGE 54.

LAWNS FOR THE CROSS. The mention of two, one white and the other blue, seems to point to the old English custom of using white ornaments from the first Monday in Lent to Passion Sunday, when they were changed for coloured, generally red, but often blue or violet.

PAGE 56.

CROSS CANDLES. In the churchwardens' accounts of St. Michael's, Cornhill, for 1555, this term occurs again

in connection which points to its meaning small tapers for carrying the new fire, "for the paskall wth the Crosse candles and ij^{lis} of Tenebar candles waying all vij^{lis}." [Overall, p. 120.]

PAGE 57.

VERGES. Some Norwich churches had verges of silver or, perhaps, as the small weight of metal mentioned seems to indicate, garnished with silver. The inventory of St. Andrew's Church in 1548 has "a verge or wande of sylver cont. an unce." [*Norfolk Archæology*, vii, 50.] St. Mary's, Coslany, at the same date, "a verger wande of sylver weyeng one ownce and three quarters. [Ib., 67.] St. Peter's, Mancroft, the most important parish church in the city, the very rich inventory of which has lately been edited by Mr. Hope, in *Norfolk Archæology*, xiv., 153–240, had, early in the sixteenth century, "a verger of silver with ye crose kays and the mitre on the tope."

PAGE 58.

BELLS IN THE STEEPLE. The chapel of Twyford, in Willesden parish, had in 1297 "*ij campanae pendentes super ulnos.*" [*Visitation of Churches belonging to St. Paul's Cathedral*, p. 63.] Compare with this a plate of Brome Church, Staffordshire, as it appeared in 1739, printed in the *Gentleman's Magazine* for June, 1798. A large bell is there shewn hanging with a wheel in a tree.

PAGE 59.

FIRE PANS. In the Visitation of Churches belonging to St. Paul's Cathedral in 1297, quoted above, *vas* or *vasculum ad carbones in yeme* is often mentioned either as present or as wanting. Once (p. 44) it is called *ferreum*. It is evident that at that time each church was expected to have one. Durandus, writing in the thirteenth century, mentions fire pans amongst other ordinary belongings of a church. *Scutra id est vasa aequalis amplitudinis in fundo et in ore ad calefaciendum facta.* [*Rat. Div. Off.*, *lib.* i., *cap.* iii., § 30.]

HARRISON AND SONS, PRINTERS IN ORDINARY TO HER LATE MAJESTY, ST. MARTIN'S LANE.